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From the Presbyterian. Ministerial Discontent.

The indulgence of such a spirit must be disastrous upon the devotional spirit of the minister. It is out of the question that a man who is continually quarreling with the lot given to him by divine Providence, should be a man of a prayerful spirit. This whole disposition is at war with that very essential petition of every prayer, "Thy will be done on earth as it is in heaven." There are no feelings which more agitate the mind than such as these, and a restless spirit can not be devotional. And need it be said, that the want of a prayerful spirit on the part of a pastor, will account at once for his ambitious spirit and his want of usefulness. And it is undoubtedly true, that if there was more prayer in the church and out of it, there would be correspondingly greater attachments between ministers and people, a better support, and far greater usefulness.

And an influence equally disastrous must be exerted by the discontented spirit upon the pastor's habits of study. It is denied by no sensible man, that every minister should be a student. The proper amount of study for each pastor, must differ with the situation in which he is placed. But from a regard to the Master whom we serve, we should bring into his sanctuary "beaten oil." But to indulge in the spirit of change unfits a pastor for his studies, and leads often to their neglect. Our weak and sinful minds often need the aid of many incentives to duty, but not only will the spirit we speak of weaken our views of duty to God; it will prevail against other important influences.

If a man occupy his mind with views of a future location, he furnishes for himself materials for many an airy dream, and perhaps many hours are spent worse than unprofitably upon schemes which never can be, and for the good of the church never should be, realized. If he expects or wishes soon to leave his people, he can not form judicious, well arranged, and far-reaching plans for their instruction in religious truth. His studies are to satisfy existing occasions; he is tempted to indulge in mere extemporaneous harangues; and he gladly embraces every opportunity of leaving the people of his vows, that he may display himself, and some chosen theme, before some other flock, with whom in a few months perhaps, he may be equally unap-
py.

And if, under these circumstances, it is plain, that a pastor has no strong or true affection for the people of his vows, it is evident also, that generally they have little love to him. Yet it is sometimes the case, that the amiable and faithful character of his first years has attached many to his person and ministry. The greater this love is, the greater the mischief done by a removal. And we can but believe that if the heaven of discontent was not at work, there would be a far higher measure of love attained. Some men are not loved by their people; but they would be, if they gave their people that which is due from them. Let the pastor pay the debt of love he owes, and which is kept back by this very spirit of unhappiness; and the people will love him. Affection, earnestness, zeal for them on his part will beget love for him on theirs. And no minister, especially no young man, can have the influence which belongs to his office, if he be one given to change; or to the indulgence of wishes for it. "Confidence is a plant of slow growth," and this is emphatically true of confidence in a pastor for some of the most important duties of his office. There are persons in every community who are exceedingly backward to impart their religious experience to any but one who has won most perfect confidence. A pastor must be long known, and favorably known, before he can reach all his people; and he is latest in finding out those that need his kindest attentions. Considerations such as these, which increase in strength and importance the better they are weighed, are among the strongest proofs of the excellence and importance of a permanent pastoral relation. And even if a relation of this kind be permanent, yet the influence of an unhappy state of mind in a pastor will not only destroy, but actually reverse, the benefits which time ought to bring.

Another Massacre of Nestorians.

The Courier and Enquirer contains the following extracts from Constantinople correspondents of the London Chronicle and Herald, giving an account of another terri-

ble massacre of Nestorians by the Kurds. We have carefully examined a file of the London Times, Shipping Gazette, and two or three Liverpool papers to the latest dates, without discovering any such information; nor have we met with it among the extracts from English papers made by our contemporaries, except as above.

A letter from a correspondent of the Chronicle is first quoted under date of Nov. 9th. It states that the Kurdish Chief, Beder Khan Bey, having collected a considerable body of men, divided them into several small bands, knowing that no resistance would be offered, and directed them to fall upon the Nestorian villages. Of the result of this expedition, the correspondent gives the following details:—N. Y. Jour. of Com.

Thirty-six of these villages at the least, have been thus made the scenes of the most harrowing wholesale murders. To speak of their having been sacked, plundered and burnt to the ground, would be to draw attention to an incident of small importance in the face of the greater horrors which these bloody barbarians committed. Men, women and children, crying for mercy—the women and children, in the agonies of terror, were put to death by every species of torture which cruelty could invent. Happy were those who were shot, or who fell by the sword, who had not their bowels ripped out of them while living, or who were not impaled amidst the shouts and laughter of the murderers. Two of the bishops of the Nestorians, if not more, were impaled, and several of the priests. What impaling is, I suppose your readers to understand. But that was not the worst torture that was inflicted. Children were torn from their mothers, some from their mother's breasts, and in presence of their mothers, who were obliged, screeching, to look on, put in the most shocking manner to death. The mothers afterwards were sacrificed. The youth of both sexes underwent sacrifices which cannot be mentioned, before their throats, in disgust and satiety, were cut. The pen refuses to record more of these atrocities, though I might go on, and allude to abominations of cruelty, and worse than cruelty, which call for retribution as nearly equal to their heinousness in severity as can be inflicted. Three thousands of the Nestorians have perished in this massacre, on the lowest calculation. The most extensive slaughter took place at the large village, or township, called Bias, where Beder Khan Bey was himself present. Here the two bishops were impaled, and from this place were sent the three hundred heads (picked) to the Pacha of Mossoul, with the insulting message, that if the Porte presumed to molest the sender, he would send to Constantinople, instead of Nestorian, Turkish heads enough to make a pyramid.

Whilst these things were happening, a council over which the Nestorian Patriarch, who has escaped from Mossoul, presided, was held at a town called, if I recollect aright, Artchy, one of the principal Nestorian settlements. Here it was determined, that, as resistance was vain, the whole people of the Nestorians should emigrate, without an hour's delay, into Persia, where a numerous body of their countrymen are settled on the banks of the lake of Ooroomiah. The execution of this design was however, difficult, perilous and disastrous. The fugitives were obliged to leave behind them all their property; most of them crossed the mountains in straggling, frightened, wretched bands. But one corps of emigrants, stronger than the others, commanded I am told, by the patriarch, was attacked on their passage by the soldiers of Beder Khan Bey. After an obstinate conflict, in which many fell on both sides, the Nestorians gained the victory.

But the whole mountain district of Kurdistan, on the Turkish side, is at this moment filled with homeless, famished wanderers, hiding themselves in dens and caves, under all the worst circumstances and guises of misery, from their pursuers. Beder Khan Bey swore, before he started on his expedition, with all the solemnities of his creed, before two Imams, that he would exterminate the whole Nestorian people; and all of them who have not strength to reach Persia will certainly experience the full realization of this oath.

The Constantinople correspondent of the London Herald gives further particulars of this calamity, as follows:
Advices of the 15th of October have just reached us, stating that Beder Khan Bey had attacked the Nestorian Christians of Bias, and had put to the sword some 200 of those whom he had taken prisoners. He then sent Mahmood Khan (one of the satellites), with the heads of his prisoners, as a token of defiance, to Tayar Pacha of Mossoul, who was advancing against him, with 12,000 men, and was encamped at "Elkosh," about 36 miles from Mossoul. The embassy, fearing to approach the town, loaded ten mules with his horrid trophies, and drove them into the town, with a letter couched in the language of the strongest abuse. On the 7th of October, Tayar Pacha marched against them, and unfortunately took as guides, spies of Beder Khan Bey, who conducted the Turkish army to the valley of Koshmerek, the heights being

occupied by the Kurdish rebels. On the morning of the 8th, the Kurds rushed down from the mountains, and falling on the Turkish army unexpectedly, threw them into the greatest disorder and confusion.—Tayar Pacha, however, rallied his men, and a severe engagement took place, the consequences of which are not precisely known. It is said, however, that the Turkish army has been worsted, leaving 700 killed on the field of battle. It is likewise rumored that 300 prisoners have fallen into the hands of Beder Khan.

The Nestorians, under the lead of a mountain bishop, Ear Johanna (who is supposed to be a Russian agent, having been at Tiflis), fearing the consequences of the effects of this disaster, fled into the mountains of Djebel Tak. They were preparing to cross the frontier, to take refuge among the Persians of Ooroomiah, where the Nestorians already number 35,000 subjects to Persia.

It is further said that Mar Shimoun, the former Nestorian patriarch, had fallen into the hands of the Kurds.

[The letter of which this is an extract, is dated at Constantinople, Nov. 4th. Under date of Nov. 7, the writer confirms the intelligence, and gives further details, as follows:—]

He (Beder Khan) divided his followers into small but strong and resolved bands, giving them full power to act on their own account. These bands dispersing, fell upon the Nestorian villages in the districts of Tiary, Tehoma, Diss, and Albagh, and murdered in cold blood, men, women, children, and even infants at the breast; the Christians who offered the least resistance being (according to the injunctions of their barbarous chiefs) put to the most cruel and refined modes of torture and death. None were suffered to escape, and even if they did, it was to be subsequently hunted down like wild beasts. When no living creature remained for these demons to glut their vengeance upon, they burnt and destroyed the very habitation of these unfortunate Christians. It is calculated that several thousands have already perished.

The districts of Tiary, Tehoma, Diss, and Albagh, have been completely laid waste, the passage of these plundering hordes being marked by the traces of bloodshed, rapine, and murder. Thirty-seven Christian villages have been pillaged and burnt; such of the inhabitants as have escaped, are wandering in the snow-cold and sterile mountains, in momentary fear of death by sword or famine.

The origin of these disasters dates to some three years back. The Nestorians, to free themselves from the persecutions of Beder Khan, sent a deputation to the Porte, demanding to be incorporated in the jurisdiction of the government of Mossoul.—This attempt (to the mind of Beder Khan so audacious) brought his vengeance on their heads, and he is said to have sworn "not to leave a single Christian alive in the whole of the Hukary province." He then (1843) sent Mahmood Khan, with several thousand Kurds, who pillaged and massacred them, but nothing approaching the extent of the atrocities mentioned above.

The day of Christ's Birth.

The date of this paper is the 25th of December, which has been regarded by many as the day of the nativity of our Lord and Saviour Jesus Christ. But all intelligent persons know, or ought to know, that the day on which that event occurred is unknown. No day can be fixed upon with any good degree of probability. That no such festival or anniversary in honor of the Saviour's birth was celebrated in the apostles' time, is admitted. Towards the close of the fourth century, the custom sprung up of celebrating Christmas, though neither the time nor the reasons for observing the festival were agreed upon. The eastern and western churches differed entirely in the manner of observing it.

"In the fifth century," says the Encyclopedia Americana, "the Western church ordered it to be celebrated forever, on the day of the old Roman feast of the birth of Sol, on the 25th of December, though no information respecting the day of Christ's birth existed. In the East, Christmas was celebrated on the 6th of January." As the event was supposed to have occurred in the night, it had been customary to have religious services during the night. In the Papal churches three masses are performed—one at midnight, one at day-break, and one in the morning. This was the Christmas-mass. "The custom of making presents Christmas eve, is derived from an old heathen usage, practiced at the feast of Sol." The death of the martyr Stephen was commemorated on the 26th of December though the event evidently occurred in August. The feast of the Evangelist John was appointed for the next day, and the commemoration of Herod's slaughter of the children at Bethlehem, called "Innocent's Day," was appointed for the day following, making a continued festival of four days, and sometimes the entire interval to the Epiphany was a continued festival.

If the keeping of Christmas was a religious duty, or a duty in any sense, the day

would not have been left to uncertainty.—But in the absence of any information in the Scriptures on that point, or of any command, or even the hint, respecting the observance of such an anniversary, we may safely conclude that while it is our duty to believe in Christ, and love, honor, and serve him, and to be baptized into the likeness of his death, it is not our duty to celebrate any fancied anniversary of his birth, even though such has been the custom from antiquity. Especially are we justified in setting aside a custom which is of heathen origin, which fixes on a day of mere arbitrary appointment, to accommodate the customs of nominally Christian Rome to those of Pagan Rome, and which comes down from the dark and corrupt days of Christianity, in connection with customs entirely incongruous with the spirit which ought to characterize the observance of such an occasion.

It was a cunning device of the adversary of man's spiritual weal, who, though his designs are black and malicious, yet "is transformed into an angel of light," to make even the fancied anniversary of the Saviour's birth a time for mirth and dancing, fun and frolic! Christmas holidays! What a lie they are against the earthly mission of Him who said, "Except a man take up his cross daily, and follow me, he cannot be my disciple!" What a mocking of "the Man of Sorrows," to usher in the commencement of his sorrowful earthly pilgrimage which was spent in toil, in weeping, in watching, in suffering, to be ended in groans, agonies and death—to usher in that day with jollity, mirth, and frivolity! Yet men and women and children do it, in the name of Christianity—their Christianity—and verily they have their reward.—Christian Watchman.

Amiability without Godliness.

Let us beware, then, how we entertain the hope of acceptance before God, either for ourselves, or for those we love, on the ground of an amiable cast of character. We would be far from disparaging those bright pictures of family life, where, with affectionate rivalry, all the members vie in the work of making each other happy. Such examples shine as light in the darkness, and the homes which exhibit them look like cultivated spots redeemed from the last spiritual waste—faint images of what earth for a brief space was, and of what man might have forever been. Still, we can never allow a man to plead these graceful affections as a reason why he should neglect to seek the great salvation; to set up the exactitude with which he discharges the duties of the second table, in extenuation of his deficient obedience to the spiritual requirements of the first. The qualities we speak of may serve for an ornament to religion, but they will not do as a substitute for it.—They may dignify the Christian character, but they will not make one. The carved work of the temple would ill suit for a foundation; and the reed, which bows gracefully to the passing wind, will pierce the hand that makes it its support and staff.—"These things oughtest thou to have done," we would say to one of this estimable class, "and not to have left the other undone."—Moore's Camb. University Sermons.

What is Believing?

The deliverance of a young man who had long been under deep conviction.

"At last," says he, "when I had lost all hope, these words were deeply impressed on my mind: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' I cried out in agony. What is believing? What is real scripture faith? Lord teach me! I know nothing! I can do nothing! If thou save me, I perish! It was then brought to my mind, Cast all thy care upon Him. I cried, Lord, the burden of my sin is all my care, and may I cast this upon thee? Wilt thou receive such a sinner? I know thou art able to save, and thy blood is sufficient to atone. But art thou indeed willing? It came into my heart—Only believe. I felt a rising hope, and cried, I will; but my sins stare me in the face, and I thought, O, it is impossible! My sins have been so secret, so complicated. It came to me again—Only believe. I thought it cannot be now. I must repent more, be more in earnest. It is impossible he should be so merciful, to forgive all my sins now. It was applied a third time—Only believe. I said, Lord help me to believe, and to cast my soul upon thy free mercy! Let me know that I am indeed born of thee; that I do believe to the saving of my soul. I have nothing to plead; but Jesus came to save sinners, even the lost! I am lost.—Thou hast said, come unto me, all ye that are weary and heavy laden, and I will give you rest. I am weary and heavy laden—I come—therefore the promise is for me.—While I was thus pleading, I was enabled to venture my soul upon the Redeemer, with an assured confidence in his promises. Then I was happy indeed. His love was shed abroad in my heart; and those precious words were applied, 'He that loveth is born of God.' Now, if I had a thousand souls, I could have trusted Him with them all. I

found a real change in my heart; I was a new creature; I was a child of God."—Evan. Mag.

Religious Novels.

Under this heading, the New England Puritan has expressed a few thoughts, which should be echoed by the press through the length and breadth of the land. The vitiated taste now so prevalent for the works of fiction is a serious mental disease—a fruitful cause of mental indolence and imbecility, and consequent ignorance of the things which are really worth knowing.—And it is painful to confess, that the very men who should be employed in counteracting the evil, are industriously augmenting it. The gifted writer, the publisher, and even the editor of the religious newspaper, are operating in combination, to shape the youthful mind for the relish of every vanity, and thus prepare them to waste, and worse than waste, their golden hours of life. The Puritan says:—

One of the points of greatest exposure of the moral and immortal interests of our children and youth, is now felt to be in their temptation to the reading of a corrupting literature. Long have the alarms been rung in the public ear, against the enemy coming in from this quarter. But it has struck us as strange, that the religious public are so careless of what we regard as one of the leading facilities for the extension of this mischief. In the Sabbath-school library, and in the books purchased for children, we furnish them with the means of cultivating a taste for novel-reading; and so prepare them greedily to devour whatever fictitious trash may fall in their way, and then waste our breath in deploring their exposure to a corrupting literature. Parents and teachers seem not to know that the thirst for novel-reading is cultivated by novel-reading; or they seem not to know that reading fiction with a little sprinkling of religion, prepares the mind to love to read fiction, though it may have a sprinkling of irreligion. Now, there are two extremes to this business of ruining the people by floods of poisoned literature. At one, stand the writers for a prostitute press, the book publishers, and the readers; and at the other, stand the parents, the educators, the Sabbath-school conductors, and the ministers. And those who form the tastes of the readers, from early childhood and upward, bear as responsible a part of the mischief as any. And who that has made the slightest observations upon the process of forming tastes of reading in young people, does not know that the taste for novel-reading is a plain result of use? The children are few, that could not be brought to be passionately fond of reading fiction, if they were sufficiently exercised in it.

There is that in the character of fictitious writings, properly called novels, whether the subject be secular or religious, which forms a taste different from historical, didactic, or any of the other kinds of writing; and this taste is as readily formed by holding the child upon religious novels in his younger years, as if he were supplied with secular novels. We do not say that his moral sensibilities and principles will be wasted as fast upon religious novel-reading. We allow that he may receive from religious works of fiction many desirable impressions, and much information on religious subjects. But at the same time, he will be cultivating a reading taste which will attract his mind to just that class of books which the whole Christian community unite in reprobating. The process of improving the mind of the child by such reading, is like the process of improving the health of an invalid by ardent spirits, used in a way to engender the diseased appetite of the drunkard. The general health, it may be, is advanced, while the patient has cultivated an irrepressible hankering after ardent spirits, which draws him with a force almost irresistible into the ways of the drunkard. So the mind of the child, it may be, is in some respects benefited by the pious novel; but his imagination has received unnatural stimulants, and his taste is wrought to a longing for that which is hurtful, and habits are formed, which, amid the dense circulations of a poisonous literature now afloat, bring him into exceeding peril. By our religious machinery, the child is piously trained to seek his gratifications of mind amid elements of gross corruption. If the enemy of all good should set himself to devise a scheme to take children out of religious families, and from them to rear a supply of victims of this form of ruin, he could, with all his cunning, hardly contrive a better way to avoid giving the alarm and to secure the result.

We therefore invite attention to this subject, that needs to come under a serious review. The mind of the religious public has always shown signs of misgiving touching this matter. We believe the American Tract Society early settled their determination not to publish fiction; yet most Christians have shown more or less tolerance of that kind of literature. But now, when we see what the world is suffering, and how it is exposed to greater suffering, by a class of literature to which the religious novel is

the stepping stone, it is time to take this matter seriously in hand. If it be agreed that religious novels are a source of mischief we shall find ample work in clearing out the old leaven. Our Sabbath-school libraries, and our families, and our book-stores, are full of these introductions to the "Myrtles of Paris," and even our editors will be called to use their puffing apparatus with a little more caution. And we in advance request our friends, who are wont to give exercise to our feeble talents in this line, not to tempt us with any more books of this class.

Scripture Anecdotes.

MATT. III: 7.—"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers! who hath warned you to flee from the wrath to come?"

An irreligious young man went to hear Whitefield, who took the above passage for his text. "Mr. Whitefield," said the young man, "described the Sadducean character; this did not touch me.—I thought myself as good a Christian as any man in England. From this he went to that of the Pharisees; he described their exterior decency, but observed that the poison of the viper rankled in their hearts. This rather shook me. At length, in the course of his sermon, he abruptly broke off, paused for a few moments, then burst into a flood of tears, lifted up his hands and eyes, and exclaimed, 'Oh, my hearers! the wrath to come!'—These words sunk deep into my heart, like lead in the waters. I wept, and when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went.—'The wrath to come! the wrath to come!' The result was, that the young man soon after made a public profession of religion, and in a short time became a very eminent preacher.

MATT. XI: 25.—"It is enough for the disciple that he be as his master, and the servant as his lord."
When the Mexican Emperor, Gautemouzin, was put upon the rack by the soldiers of Cortes, one of his nobles who lay in tortures at the same time, complained piteously to his sovereign of the pain he endured. "Do you think," said Gautemouzin, "that I lie upon roses?" The nobleman ceased moaning, and expired in silence. "When a Christian," adds the pious Bishop Horne, "thinks his sufferings for sin, in sickness, pain, &c., intolerable, let him remember those of his Lord, endured patiently on that bed of sorrow, the cross, and he will think so no longer."

MATT. XI: 26.—"Even so, Father, for so it seemed good in thy sight."
Several gentlemen visited a school in which was a boy who was both deaf and dumb. One of the gentlemen asked him, Who made the world? The boy took his slate and wrote the very first verse of the Bible: "In the beginning God created the heaven and the earth." He was then asked, How do you hope to be saved? The child wrote, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." The last question proposed was—How is it that God has made you deaf and dumb, while all around you can hear and speak? The poor boy seemed puzzled for a moment and a suggestion of unbelief seemed to pass through his mind; but quickly recovering himself, he wrote,—"Even so, Father, for so it seemed good in thy sight."—Anecdotes on the New Testament.

The Huguenot's Puzzle.

No doctrine that has ever been bronched in the world, could lead to greater, and more supremely ridiculous absurdities, than that of transubstantiation, even as treated in the monkish writers, who are full of stories too satirically disgusting to repeat at the present day; what, therefore, must they be in the hands of the witty scooner?—They became matters of scornful jest between the Reformer and the Catholic, even in the daily intercourse of life. We may quote an example which is said to have occurred in a town in France, at the time of the earlier religious troubles in that country. It was the custom among the zealous Catholics, when the consecrated host was carried to or from church in procession, to bare their heads, fall on their knees, and worship it as they passed. One day, two such processions issued at the same moment from churches on opposite sides of the street, as a man of some weight by his station and learning, hated by the Catholics as an obstinate and able leader of the Huguenots, came by. The fearless Reformer kept his upright position with his hat on his head. The leader of one of the processions, a violent and persecuting priest, approached him fiercely, and said, "Impious man, why dost thou not fall down and worship thy Creator—the God whom we carry?" The Huguenot looked for a moment at the priest, and at the two processions, and then deliberately inquired,—"Which of the two?" The priest was utterly confounded by his unexpected question, rejoined the procession without replying, and continued his way.—For. Quar.

Christian Secretary.

HARTFORD, FRIDAY, JAN. 1.

The New Year.

It is customary with editors, as with individuals, on the return of a new year to greet their friends with the compliments of the season. This is all well enough in its way, but the simple salutation, "I wish you a happy New Year," is so common that it is apt to be forgotten about as soon as it is expressed. Yet the return of a new year is an event in the history of every one's life that should lead him to ponder and reflect on his ways—to look forward to the goal to which he is so rapidly hastening, and to prepare for the scenes that await us at the end of our journey. We have reached another milestone in the journey of life. To some it will be the last, for before the return of another New Year's morning, many who are now buoyant with health, will have finished their earthly pilgrimage and have entered upon that new and untried state of existence where New Years never occur—where Time is lost in the boundless abyss of Eternity. Happy would it be for us, if, in view of the rapid flight of time, the certainty of death, and our accountability to the Judge of all the earth for our actions, we would so improve the brief moments allotted to us here, as to meet at last the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The year 1846, with all its deeds, are numbered among the things of the past. We can never recall a single action, or word, spoken or written during the three hundred and sixty-five days which are just numbered; whether for, or against us, we must meet them again just as they transpired. Let the reflection of the past, then, admonish us to live more to the glory of God in the future.

We might write a long essay upon the topics that naturally grow out of this subject; but it is better, perhaps, to be short. Time is short. If the reader desires to know how short, he can ascertain better than we can explain it, by measuring it from the past. Let him look back upon the years of his life that are already numbered, and he will realize, better than any pen can describe, how fleeting are the moments allotted to us here. Without pursuing the subject further then, we close by introducing the following appropriate stanzas, written by an old friend, and kindly submitted to our disposal.

MORTAL! wake! the spell is broken!

God hath made thy spirit free;

On it He hath stamped the token

Of thy being yet to be!

In the future, far outstretching,

See the picture thou art sketching!

Life is not thy earthly staying;

Death is not to breathe thy last;

Souls cannot be here delaying;

Spirits live not in the Past:

Destiny is all before thee—

Lo! its star is beaming o'er thee!

Art thou faithful? upward tending?

Glory waiteth for thee there!

Art thou faithless? Life's dark ending

Sinks thee downward to despair!

Ask thy spirit where it goeth:

Question closely—for it knoweth!

Mark the path thy feet are treading;

See thy foot-prints left behind:

What's the influence thou art spreading

In the commonwealth of Mind?

Raiseth it toward Heaven's portals,

Longings of thy brother mortal?

Give thy life to God-taught duty;

Give the energy of youth:

Then shall scenes of glorious beauty

Crown fidelity to Truth!

Earth shall bless thee for thy living;

Heaven shall ring with thy thanksgiving!

Letter from Rev. E. N. Jencks.

It is with pleasure that we commence the publication of a series of letters from Rev. E. N. Jencks, missionary to Siam. It will be recollected that he was ordained as a missionary during the late session of our State Convention in this city, and sailed from New York shortly after, in company with several other missionaries, for Siam. We have an order letter which we shall publish next week. After his arrival at the place of his destination, he will furnish us with letters by every opportunity, by which we shall be supplied with the earliest missionary intelligence from that interesting field of labor.

Ship *Cohala*, Indian Ocean, Lat. 28 deg. Long. 101 deg., E. Sept. 8, 1846. (Seventy-seven days out.)

MESSRS. EDITORS.—We expect to pass through the Straits of Sunda in a few days, where we can leave letters for home; and I embrace the opportunity to fulfill my engagement to you—to give you a brief account of our voyage up to this time—and through you to our numerous friends in the State to whom we have not time, at present, to write personally, requesting all of them who see this, to consider it addressed to themselves, and answer it forthwith accordingly.

We embarked at New York on board the *Cohala*, on the 22d of last June. Many of our friends accompanied us out of the harbor, and returned in the steamboat which towed us out. We had sufficient time together for religious services, and for exchanging with each other a last affecting adieu. Bro. Cutting, of the Recorder, was on board, and has probably communicated to our friends abroad all the circumstances of that occasion which would be interesting to them, so that I need not repeat them. When our friends left us, they gave us three hearty cheers, which we received in silence, but with deep emotion, waving our hats and handkerchiefs in reply.

Then the steamer retarded, and we stood out to sea. At four o'clock the Highlands of Neversink had disappeared, and America, our native land, was all behind us. I cannot analyze the crowd of emotions which hurried through my excited mind on that eventful day; but I know that joy and hope were among the most predominant. Others, whose previous circumstances had been different, might weep as their native shores receded from their sight, but it was impossible for me. I had struggled too long, and endured too much in order to behold this land, to weep when I beheld it. 'Twas said, indeed, to part from "friends, connexions, happy country,"—scenes of sacred peace and pleasure, "holy says and Sabbath bells,"—I hoped soon to be

re-united with those "friends" where parting will be no more. I hoped that other scenes, where now are all the abominations of idolatry, might become those of "sacred peace and pleasure," and that the "Sabbath bell" might ring its solemn peal in those lands whose "valleys and rocks never heard it." On the other hand, Mrs. Jencks was perhaps more deeply affected at the parting scene than any other of our number. Perhaps she had more cause. Among the crowd of friends, there was a most beloved brother who had come from Savannah to bid her a last farewell; and his form was the most conspicuous and his voice among the loudest of those who shouted to us their parting cheers. Yet even with her this sadness was but momentary. In a letter to her mother, written a few days afterwards, she says,—"When the numerous friends of Jesus and of missions who had accompanied us to the wharf, as well as those who came on board by the steamer, had waved a last farewell, I realized, as I had not before, that I had indeed quitted the shores of my native, loved America. But yet I was calm and happy; for I felt that I had committed my all to him who rules the boisterous deep, and He could protect as well upon the restless wave, as the firm earth."

The *Cohala*, which has been our home for the last few months, is a full rigged ship of about 700 tons burden. The ship's company consists of J. J. Marshall, captain, Mr. Harford and Mr. Gillman, officers, ten able seamen, four "ordinaries," four "boys," carpenter, steward, and cook; making twenty-four hands, fore and aft. The passengers are Hon. A. H. Everett, U. S. Minister to China, Mrs. Everett, Bro. Dean, Bro. Clifton and Piercy, Mrs. Clifton, Mrs. Piercy, Mrs. Jencks, myself, and A. Bak, the Chinaman. The accommodations on board are as good as we could desire on shore, with the exception of fresh vegetables. We have had both fresh meat and fowls every day since we came out, and there are half a dozen sheep, as many pigs, and several dozen chickens left. We have a plenty of good water and a good supply of ice. Bro. Dean has a cow on board, which furnishes us with milk for tea and coffee, puddings, &c., and is one of our greatest comforts.

We have generally enjoyed excellent health, with the exception of sea-sickness, but from that many of us have suffered very severely. Mrs. Jencks has probably suffered more than any other one, though Mrs. Everett, Mrs. Clifton, and Bro. Dean have also been very much affected. Mr. Everett and Bro. Clifton were affected scarcely at all, and I but very little. I vomited three or four times, lost one or two meals, and then it was all over, and I had "got my sea legs on." In pleasant weather our company are all out, cheerful and happy; but when it is a little rough, many of them are confined to their berths during most of the day.

Our religious privileges on board are not as great as we had hoped, or as the ship owner had led us to expect. All the officers, and so far as we know, all the men are very profane. The captain never attends religious service, and endeavors to prevent the men from attending. We have enjoyed some good meetings among ourselves, but have always been under some restraint. We are not allowed to sing except occasionally, and in meeting. For the first few days some of us invoked a blessing at table, but the captain, by his frequent interruptions and profane language, soon put a stop to it. He says he is a Catholic, but seems to be more of a skeptic than any other else. We are permitted to have meetings, however, as I said, among ourselves. We have preaching on Sabbath morning, on deck, in good weather, but frequently in the cabin; on Sabbath evening a Bible-class, in which Bro. Dean presides, and social worship in the cabin every evening.

Our social evenings afford us much enjoyment. Mr. Everett is a valuable acquisition to our little party; his literary attainments and his general knowledge of the world and its different languages, customs and political institutions, all making his conversation very entertaining and instructive. At our request he commonly delivers a literary address of some kind every week, generally on Wednesday evening. His first address was on the 4th of July, on the early history and the political institutions of our country. He has since addressed us twice on the French Revolution, on the Bible, its Philosophy, Poetry, and History,—on English and American Literature, &c. &c. Besides these addresses, we have had several meetings each week for conversation on some important moral question.—Our time has been otherwise employed, chiefly, in the study of the Chinese language. We have learned the 214 Radicals, which may be called the Alphabet of the language, though in a very different sense from the English Alphabet, and some seven or eight hundred words besides, together with a few common phrases. We have studied it enough to see how hard it is, but are not dismayed; on the contrary, we are inclined to think its difficulties may have been overrated.

Yours truly, E. N. JENCKS.

The German Catholic Movement in New York.

We gave some particulars respecting this movement, two weeks ago, and last week bishop Hughes' version of it. If the Catholic bishop's story is correct, the secession amounts to nothing; but the Journal of Commerce, and other respectable secular papers declare that the statements respecting the secession are true. The New York Observer contains a full account of the meeting at the Tabernacle; the Declaration, Confession of Faith, &c., from which we condense the following particulars.

It appears that Rev. Dr. Guistiniani, formerly a Franciscan friar, who has been of late in the employment of the American Protestant Society, had succeeded in collecting together a number of German Catholics to hear the word of God expounded in their own language, and that by means of his instructions some forty or fifty of both sexes had been led to renounce the superstitious and false doctrines of Rome, and to form a Christian congregation after the primitive order upon the basis of the Holy Scriptures.

Upwards of 150 have at various times attended upon the ministrations of the Reformed priest. Several of them have encountered petty persecutions in so doing, but these have only hastened their final secession from the Romish hierarchy. The sympathies of the vast audience were thrown around them upon Sabbath afternoon, and we doubt not that Christian hearts will encircle them as a wall of fire. The reformation is entirely their own; no Protestant agency having been concerned in it beyond the mere supporting of Guistiniani as a general missionary. It is a German movement, and a Catholic movement.

After a fervent prayer in German, and the singing of a hymn in the same language, two young men came forward and in behalf of his little flock presented the pastor with a Bible as the symbol of their faith, to which he pledged himself to adhere. This simple ceremony was deeply affecting.

Dr. G. then addressed the audience in English, from John viii. 36: "If the Son therefore make you free, ye shall be free indeed." In the course of his remarks he stated that it was three months since they first assembled for public worship, during which time they had met with many difficulties and many hardships. The Romish process came against them, calling the preacher a vagabond, a perjurer and an American Ronger. Anonymous letters were sent him, and satirical placards posted on the door of their place of meeting. (Of course bishop Hughes never heard any thing of all this.) He then urged upon his flock the value of the Bible, &c.

He then addressed his flock in the German tongue, from the words of Joshua: "Who is on the Lord's side?" The remarks were said to be truly evangelical. The Rev. Mr. Thompson then read a translation of the Declaration, after which he stated that the transaction they had just witnessed was not the organization of a church, in the usual sense of that term among Protestants, but the association of a congregation for religious worship according to the word of God. They were not Protestants in name; but Catholics renouncing Romanism. We do not ask them to become Congregationalists; we rejoice that they have become Christian freemen. You have heard the solemn pledge of their pastor to preach Jesus Christ and him crucified. That, Sir, is enough for me. I care not whether you preach in German or in English, in a cossack or a plain citizen's dress, as a Catholic or a Protestant, if you preach as you have preached to-day and have pledged yourself to preach always, you are my brother,—I give you my hand,—for I too, preach Christ, and stand upon God's word alone.

Mr. T. continued: "What a transaction is this! It could not have been witnessed every where in our world. In the seat of that ancient empire which once threw the signs of her protection over the humblest of her citizens throughout the wide world, in the birth place of modern republics of literature and the arts, in Italy, in Rome this could not have been done; nor yet in Austria, nor Spain. Blessed be God that there is a land where men can avow themselves free to do his will without molestation. How noble the position and the destiny of such a country? how vast its obligations to the world!"

These men have made a solemn declaration of the rights of conscience. Who will gainsay it?—No Protestant surely; no American; not even the Catholic Bishop of New York, for he stands committed to liberty of conscience in the memorable controversy on the school question. These men are free to worship God.

On this Bible I men have gone through fire and blood to read it even in old England. It was for this Bible that Wycliffe was anathematized;—his bones dug up and burnt and scattered to the winds; it was for this Bible that the Lollards poured forth their blood; it was for this that the fires of martyrdom were kindled at Coventry and Smithfield; it was for this that Tyndale and Frith, and Cranmer, and Latimer, and Rogers, and Hooper, and Ridley, and Bradford, were brought to the stake. We have it free in a free land. Let us now before it religious freedom for the world. This is the great idea of the Christian Alliance—an idea—a purpose that can never die. Liberty is all we ask; not that men shall be compelled to read the Bible, but that they shall have their right to read it. As a minister of Christ, I ask no State patronage, I claim no divine prerogative. All that I ask from the State is liberty not toleration, (for that implies the right of control) not the exclusive protection of me and my system, but liberty; and what I ask from God, is not to be invested with authority over others, but to have truth in my mind and love in my heart. Liberty and truth; liberty for truth;—the liberty of truth; and, liberty for error also; that truth may glorify itself in victory. A truth now to all our fears about Romanism; a truth to all our prejudices against them; God sends them here that they may be free; give them liberty and we shall conquer them with truth and love; give the world liberty, liberty of thought, liberty of conscience, and we shall conquer Rome itself."

A collection was then taken up to aid the new congregation in erecting a house of worship, and the congregation was dismissed.

In their creed, confession of faith, form of church government, &c., although they discard the prominent errors of Rome, they do not go quite so far as we could have wished, having retained some of the errors that Luther, Ronge and others did. Infant Baptism and Confirmation on arriving at adult age based upon the regeneration of the child at baptism, are errors too serious to be tolerated by Baptists. We hope the reformation may extend throughout the entire Romish community; but we also hope they will be able to discover the Romish errors retained by the German reformers in New York.

After a preamble, setting forth the incompatibility of the doctrines and practice of the Church of Rome with the precepts and spirit of the Gospel, they say:

We therefore declare ourselves free from the Pope and the hierarchy, from all Romish compulsion in matters of faith, and the unchristian conduct connected therewith; and we acknowledge as the basis of Christian faith only and alone the Holy Scriptures, the understanding and interpretation of which is freely given to reason, penetrated and awakened by Christian contemplation.

DECLARATION.

I. We reject the following:

1. The doctrine that the Pope is the visible head of the Church standing in the place of Jesus Christ, and we repel in advance all concessions which may possibly be made by the Hierarchy to subject the Free Church again to her yoke.
2. We reject the doctrine that by ordination there is conferred upon the priest any special elevated dignity above the laity, and that by virtue of the same, authority is given them over faith and doctrine, over the consciences and the opinions of men.
3. We reject the constrained celibacy of the clergy, as an ordinance not founded upon the Holy Scriptures, but rather a contrivance devised by the Pope for his worldly purposes.
4. We reject auricular confession.
5. We renounce the invocation of Saints, the worship of relics and images.
6. We reject indulgences, fasts, pilgrimages and all such hitherto appointed church regulations, which can only lead to an empty self-righteousness.
7. We reject the doctrine of purgatory.

But we freely profess the following well established tenets of the Gospel.

II.

CONFESSION OF FAITH.

1. As the general substance of our belief we adopt the following or ed

We believe in God the Father, who through His Anointed Word created the world, and rules it in wisdom, righteousness and love. We believe in Jesus Christ our Saviour. We believe in the Holy Spirit, a holy universal Christian church, the forgiveness of sin and life everlasting. Amen.

2. We assign to the church individually the duty of bringing the import of our faith to a living Christian development adapted to the times.

3. We allow entire freedom of conscience, the free investigation and interpretation of the Holy Scriptures, with no recognized external authority; we abominate especially all coercion, all hypocrisy and all lying, and therefore find in the diversity of views and readings of our doctrinal basis no ground for division and denunciation. We hold our creed subject to a deeper scrutiny of Holy Scripture founded on the development and influence of the Holy Spirit.

4. We acknowledge on the authority of Holy Scripture only two sacraments instituted by Christ, Baptism and the Supper; but as church institutions in the spirit of the Gospel, Confirmation (reception into the congregation by a confession of faith on arriving at years of discretion)—the laying on of hands for the forgiveness of sin; and the Priesthood (ordination); laying on of hands with prayer; Marriage and preparation for death (with prayer).

5. Baptism shall be administered to Children with the expectation that it will be followed by a ratification of the Confession of Faith (Confirmation) on their arriving at years of discretion.

6. The Lord's Supper shall be partaken of by the congregation as it was instituted by Christ, in both kinds.

7. We recognize marriage as a holy, binding rite, and retain for it the church's blessing; yet we acknowledge no other conditions and limitations than such as are fixed by the laws of the State.

8. We believe and declare that it is the first duty of the Christian to manifest his faith by works of Christian love.

III.

In fixing the outward form of worship and the church order in the congregation we follow substantially the decrees of the Council of Leipsic.

1. Public worship consists principally of instruction and edification.

2. The Liturgy of that part of public worship which should serve for edification, according to the usage of the Apostles and primitive Christians, be made conformable to existing circumstances.

3. The participation of the members of the congregation (in these Liturgical exercises) and the alternation between them and the ministers will be regarded as an essential matter.

4. Public worship shall be conducted in the following order:

a. Invocation; in the name of God the Father, the Son and the Holy Ghost. b. Introductory hymn. c. The Gloria in Excelsis, & the Gloria in Eadem. d. The Collect for the day; the Epistle, & the Gospel, & the Sermon, together with an extemporaneous prayer and singing before and after; e. The Creed, f. the hymn, Holy, Holy, Holy, instead of the canons selected passages from the Passion with the words of institution of the holy Supper, read by the minister, g. during the Communion, the Agnus Dei, & the Lord's prayer, p. a closing hymn, q. Benediction.

5. After the solemn public worship in the afternoon there shall be a catechetical exercise or exercise of instructive lectures. The latter may be by a layman who shall have been approved for this purpose by the officers of the congregation.

6. No festivals shall be observed but such as are appointed by the civil authority.

7. All church rites, such as baptism, marriages, funerals, &c., shall be solemnized by the minister without fee, for all classes in the congregation like.

IV.

ORGANIZATION AND CONSTITUTION OF THE CONGREGATION.

1. The Congregation regard it as a first principle of Christianity, not merely by public worship, instruction and edification, to produce a lively faith within the organized body, but also in active Christian love to further the spiritual, moral and essential welfare of their fellow men without distinction, by all the means in their power.

2. The Congregation order affiliates itself with the institutions of the Apostles and the primitive Christians, yet it may be changed when circumstances require it.

3. Admission into the congregation shall be consequent upon a voluntary expression of one's disposition to unite, and a public assent to the foregoing confession of faith.

4. a. Whoever would unite with the congregation from a non-Christian form of religion, must first receive the requisite religious instruction before he can be baptized, upon the profession of his faith.

b. The congregation will exercise its ancient right of choosing freely its own ministers and officers.

5. Each minister shall be installed over the congregation and introduced into office by a solemn act requiring it.

6. The congregation shall be regulated by its ministers and annually elected officers.

Whatever remains for the particular consolidation and perfecting of the congregational order and the necessary details of its discipline, will be matter of subsequent inquiry, and will be separately published.

To the faith laid down above (No. II.) we heartily pledge ourselves, through a firm conviction of the Holy Gospel, and promise before God and men, an unwavering adherence to, and an active practice of the same; and we also solemnly promise to see to it that this faith be held and acknowledged by all who are under our control, or who are or may be placed under our oversight.

For which may God and his Holy Gospel help us—Amen.

A Brief history of the First Baptist Church in Suffield.

Towards the close of Elder John Hastings' long life of usefulness in the ministry, his health failed, from continued efforts to build up this Zion and surrounding waste places. The church, however, loved their aged pastor. They were not willing to banish him from their coast, nor refuse to listen to his feeble voice and admonitions, in old age. They loved him not only because he loved Christ, but also for his past labors of love, when he spent the energies of his most vigorous manhood, to strengthen the feeble minded, establish the wavering, and convince the gainsayers. But though they retained Mr. Hastings as their pastor, they were unwilling that he should continue to bear the burden and heat of the day. They sought rest for him in his declining age, by securing the occasional aid of other brethren in the ministry. In this way, for several years before his death, he became gradually altogether released from his earthly toil in the Sanctuary.

In 1810 he wholly resigned his pastoral relation of the church, and united with the church in presenting a call to the Rev. Asahel Morse, pastor of the Baptist church in Stratfield, Conn., to become their pastor. And, after two years correspondence between the parties, Mr. Morse accepted the invitation and became their pastor, in 1812. During this interval of two years, in March 17, 1811, aged 68, the Lord called his faithful servant, Elder John Hastings, to occupy a seat in his upper and glorious sanctuary where age and infirmity and sorrow and death are never experienced.

Elder Morse commenced his labors with this Church in the midst of a gracious outpouring of the Holy Spirit among them. The state of the church at this time and afterwards, cannot be better expressed than is found in Mr. Morse's own descrip-

tion of it. He says: "The first church in Suffield had been fleeced and peeled, and many of the limbs broken off, but the remainder soon became well united, and a goodly number were added. They purchased a lot of land and built a house upon it, assisted me in digging a well, building a barn and fencing the land. They gave me a deed of one half, and agreed to help me to fire wood, and pay me two hundred dollars annually. The committee having a demand upon the estate of three hundred and twenty-four dollars, which I agreed to pay, on which they gave me a deed of the whole. The society afterwards made me a donation of two hundred and ninety-four dollars." These facts show, that notwithstanding this church, greatly reduced in number, contributed but the small amount of two hundred dollars annually for the support of the ministry among them, their liberal souls devised the generous deed of bestowing upon their pastor and his family, a home which he could enjoy when unable, by illness or age, to pursue his ministerial labors, and when called to lay down his life he could sweetly repose in the arms of death, feeling that his bereaved family would not be under the necessity of scattering to the four winds to find a shelter, or secure their bread. If a permanent ministry is a blessing to any church, what better plan, what more honorable plan could be adopted to secure such a blessing, than for every church to imitate this ancient Zion by uniting their strength, in giving a permanent residence to their pastor, which should be a lasting heritage for his family. The reader will pardon this digression from the main subject.

Elder Morse being sound in the principles of the gospel, and having a strong predilection for equal rights as a citizen and a Christian in a Christian land—a land of liberty, and being energetic and persevering in whatever he conceived to be right, and possessing competent mental abilities to press the claims of the needy and to defend the truth, he shone forth as the bold and successful advocate of his fellow-countrymen and fellow-Christians.

Long and arduous had been the efforts of this church, together with other Baptist churches, to free themselves from the yoke of bondage into which the laws of this State had entangled them.—Constantly did this people struggle for religious liberty from 1790 to 1818, when, in the good providence of God, they triumphed over unyielding injustice. The new Constitution was then adopted, and all religious denominations were placed on the broad common sense and scriptural foundation of equal rights and privileges.

It may not be amiss to add here, the facts furnished by Rev. G. Robins, of Hartford. He says: "No portion of our brethren in this State, were more active in originating and carrying forward the Baptist Petition to the State Legislature, at their sessions from year to year, than this ancient church."

The fathers well knew what was meant by the 'Baptist Petition,' but perhaps it may not be amiss to say in this place, for the information of any of our junior brethren who may be unacquainted, that the Baptist Petition was a memorial addressed to the Legislature of this State, asking that the Ecclesiastical Laws which provided exclusively for the maintenance of Congregational ministers and the erection of houses of worship for that denomination, and required all in the State of whatever faith, to pay their proportion by legal taxation for this object, should be repealed, and all denominations placed on a level in this respect; and that Christianity be supported alone by Christ's laws and influence.

By the persevering efforts of the denomination the increase of light on the important subject of civil and religious liberty, and the augmentation of strength by the accession of members and influence, the petition finally prevailed, and the establishment of equal rights as set forth in our new Constitution was adopted in 1818.

The sufferings of our brethren by pecuniary actions, and the obloquy and reproach endured by them during this struggle were severe; but it was a holy cause in which they were engaged, and they were ever of an indomitable spirit, acting under solemn convictions of duty to themselves, to posterity, and to God, and they did not waver.

From the commencement to the close of the contest with Principals and Powers, and the Rulers of the darkness of this world, and with spiritual wickedness in high places, this church contributed freely of her substance and her men to carry it to a favorable issue. One brother, (Deac. Bestor), a venerated deacon of this church still survives, tho' deep in the vale of years, who, at the call of his brethren pressed the claims of the denomination from year to year upon the notice of the State Legislature until he had the pleasure of securing the object of the 'Petition,' and his respected and beloved Pastor, the late Elder Asahel Morse was publicly recognized as one of the framers of the new Constitution under which we now live, which secures equal rights to all."

It is impossible for us who live under this new constitution, to fully appreciate our privileges.—As free born citizens of national liberty we can form no conception of the trials and hardships experienced by our forefathers before the bloody tragedy was commenced and during its ravages, which secured to us now equal rights as fellow citizens.—Neither can we imagine the deep felt sorrows, the restless agonies, the ardent desires, the faithful prayers and efforts of those who contended for the inestimable privileges the people of God now enjoy in this our happy land of freedom from ecclesiastical bondage. It is however, against the tender feelings of our soul to reflect on the abuses of the past, believing that they have long been deeply repented of by not only those who inflicted the wound, but also, by their posterity. The churches of the several different denominations, have, for many years learned to treat each other as brethren, whose right it is to think and act consistent with their respective views of gospel truth and order. All, love as brethren, on the experimental part of religion, while they conscientiously differ on doctrinal points and ecclesiastical points.

A FRIEND OF ZION.

(To be concluded.)

REVIVAL.—The Ohio Cross and Journal says: Bro. Johnson, of Bedford, writes us under date of Dec. 7, that the revival in that place is still progressing. "Yesterday, (Lord's day), was an unusually solemn day with us; fourteen received the right hand of fellowship, and took their seats with the church, to commemorate the blessed Jesus."

A large number of the congregation was present to witness the scene; it was truly an "Heavenly place in Christ." There was weeping mingled with rejoicing, wanderers from Christ and his fold, had come back with penitent confession and there mingled their tears of joy and gratitude with God's people.

"A meeting was commenced in another neighborhood, a week ago last evening; prospects encouraging, four conversions, others deeply anxious. We ask an interest in the prayers of all God's praying people, that this blessed work may progress, until it extends through the town."

For the Christian Secretary.

The Connecticut School Manual.

"Where am I? What sort of a place do I inhabit? Has it indeed come to this? Pardon me, Mr. Editor, I suppose you did not hear me when I exclaimed thus, last evening, at seeing on my table a neat magazine with the above title. It struck me so queerly to find any printer had really set up the types and sent into the world from the heart of Connecticut, a monthly devoted to Common Schools, that for a moment I lost my whereabouts. I began to reach the end of my cane forward into the dark, to see whether I was not standing on the verge of a new era. I have heard and read something at one time and another about the Book of Destiny and the Leaves of Fate. But I did not know that Case, Tiffany & Burnham had undertaken to publish extracts from this venerable volume in monthly numbers at 50 cents per annum. But so it is—and whatever others may choose to call this little volume—it is down in my list of favorites under this title—The Beauties of the Connecticut Book of Destiny—I said that I reached my cane forward to see or rather feel where I was."

And, Mr. Editor, where are we—that is, I mean education-wise? Why I believe it—and my old quill has a new spring in it at the thought—we are on the verge of a new era. The eclipse is wearing off, and Connecticut will be one day a star in the galaxy, in whose face there are new lights and fresh smiles.

Long ago I wanted to see a Teachers' Convention in the State. And lately taking up your paper, there it was; a call in black and white for just such a gathering! Well, then I began to sigh and long for a general arrival. "Oh that all would come!" The week arrived. Going through the city one afternoon, two men with anxious faces seized me by the button and said, "Old friend, can you take three or four teachers and take care of them? We are full and don't know where to put them yet." Full? said I—full? I must go in and look at you. And true enough there were three hundred faces, and three hundred pairs of eyes, that would make their mother—this blessed little State—laugh, with joy and pride to look at them? Well, then, I went to see a paper in Connecticut devoted to Common Schools—Merrill Richardson, editor, and Case, Tiffany & Burnham, publishers. And all unexpectedly—here it is.

And now I say to all the good people of this good State, let this Magazine live. Send in your names—fathers, teachers, pupils, from all quarters. Connecticut is waking up and getting hungry.—And Case, T. & B. are really cooking for her a feast. And that man Richardson knows the way to market and has also an eye for the best pieces.—The price of a tavern dinner of ham and potatoes, will feed you and your children at this table for a year. Let the Manual go into existence as Connecticut herself goes into anything which she ever attempts—whether to be asleep or any thing else—entire and strong. W. C.

Will other papers in the State give this, or some other notice of the Manual?

UNIVERSALISM RENOUNCED.—The *Trumpet* copies a short paragraph from the *Boston Recorder* relative to the renunciation of the Rev. Chas. S. Bailey and his connection with the first Universalist Society in Philadelphia. The Recorder prepared its article from the notice in the *Secretary*. The only point which the *Trumpet* pretends to deny is "this connection, as pastor, with the Universalist Society in Philadelphia," which it says cannot be true, Asahel Morse having been pastor of that Society for six or seven years. We have no disposition to misrepresent the Universalists, and although we know nothing, personally, of Chas. S. Bailey, on the authority of the *Trumpet*, we cheerfully correct the statement so far as we have been instrumental in giving it publicity. We saw the story in several of our exchanges, and in the N. Y. Evangelist there was a statement of his former labors at Westport, Ct., and also at Philadelphia, together with a history of his renunciation of Universalism at Rev. Mr. Hatfield's church. We mentioned at

